# An Exhortation to *PRAYER* FOR Jeruſalems Peace. IN A SERMON

*PREACHED*

At *Dorcheſter* at the *Aſſizes* holden there for the County of *Dorſet*, *March* 19. 1662.

---

By *HENRY GLOVER*, Rector of *Shroton*, in the ſame County.

---

Rom. 12. 18.

*If it be poſsible, as much as lyeth in you, Live peaceably with all men.*

---

*Orare Cleri, Cæſaris Pugnare.*

---

*LONDON*,

Printed by *E. Cotes* for *William Church-hill* Bookſeller in *Dorcheſter*, 1663.

(G). 22 f

To the Worſhipful

*WOLLET MELLER*, Eſq;

High Sheriff of the County of *Dorſet*.

Mr. Sheriff,

*WHen you firſt engaged me to preach the* Aſſize-Sermon, *I little thought, but that when the* Pulpit-work *was done, my* Notes *might have gone quietly to ſleep among their Fellows. I never dreamt of my Lord the Judge his* Invitation, *nor your* Injunction, *nor the* Deſires *of many others, to have them made Publique*, i. e. *to expoſe both my ſelf and them to* Cenſure. *Nor am I ignorant of the diſadvantages that a plain* Sermon *receives by the* Preſs. *There's*

*many an* ordinary Face, *that at a* glance *appears lovely, and hath ſomething in it that pleaſes; but when it is* gazed *upon, and exactly* pryed into, *diſcovers its own* diſproportions: *So it is with many Printed Sermons; they may pleaſe in the* Pulpit, *but are more laid open to view by the* Preſs. *I ſuppoſe, this will be one of them But this is my Comfort, that though I was never ſo fond upon it, as to think it a* Beauty; *yet I am ſatisfied, that it is* very honeſt. *And ſome ingenuous diſpoſitions may like it for that, for its* ſimplicity *and* well-meaning; *and others that are more* cenſorious, *may yet, for its* moderation *and* general aim, *not be ſo rude as to fall foul upon a* harmleſs Creature, *which intended no more hurt, but only to perſwade men to* Peace, *and (according to its little ſtrength)*

*ſtrength*) *endeavour a* Reconciliation, *at leaſt a* Mitigation *of our never enough to be lamented* Diviſions. *And ſo being protected by its own* Innocency, (*as harmleſs* Children *are in leſs Danger in a Fray than quarrelling* Ruffians,) *I hope, it may quietly go up and down the World a little while,* (*I am ſure it cannot be long*), *and at laſt* dy in Peace. *However it ſpeed, you ſee I have at your Requeſt overcome thoſe difficulties, which made me loath to venture it abroad. And ſince you would not be denyed my* Notes, *I have made choice of this way to tranſmit them to you, rather than deliver them over to the* Tormentors, *I mean*, Unskilful Scribes; *of whom St.* Hierom *once complained, that they did write* Non quod inveniunt, ſed quod intelligunt; & dum alienos errores emendare nituntur, *Epiſt. 28 ad Lucinium.*

tuntur, oſtendunt ſuos. *I confeſs, I was loath to have my* Notes *mangled by many* written Copies, *and therefore had rather truſt to the Curteſie of one* Preſs *than many* Pens. *If it may tend in the leaſt to* God's glory, *the* Churche's Peace, *and the* Satisfaction *of your ſelf, and other worthy Perſons that ſet me upon it; I have all I aim at, and ſhall remain*

Sir,

Your humble Servant
in Chriſt,

*Henry Glover.*

---

An

An Exhortation to

# PRAYER

FOR

# *JERUSALEMS-PEACE.*

---

PSALM. 122. 6.

*Pray for the Peace of Jeruſalem.*

THE *Author* and *Pen-man* of this Pſalm was *David* in the Title; the *Time and Occaſion* of Penning it, conceived to be at the *Removing* of the Ark to *Jeruſalem*, when *David* danced before it, and (as ſome think) ſung this Pſalm to the Harp in that ſolemnity. The *Parts* of it are Principally Two, *viz. David's Joy*, and *David's Devotion*. 2 Sam. 6. 5.

1. *David's Joy* in the firſt five verſes; and it ariſeth from ſeveral *Springs*, or *Heads*;

1. From the *Readineſs* and *forwardneſs* of Worſhippers in that ſolemn Religious Tranſaction, Verſ. 1, 2. *I was glad when they ſaid unto me, Let us go into the Houſe of the Lord, Our Feet ſhall ſtand within thy Gates, O Jeruſalem.* The People encouraged one another to go up with the Ark, and even

animated the King to use no delays about it; *They brought It up with shouting, and with the sound of the Trumpet*, 2 Sam. 6. 15. The *good King* was glad to see his *Subjects* so forward in that pious service. And indeed, it's matter of great Joy, to see a joyful harmony of *Worshippers* in the Service of God, to see *Families* and Houshold encouraging one another to serve the Lord, to hear *Neighbour* calling to *Neighbour*, and *Friend* to *Friend*, and *Family* to *Family*, (as Isai. 2. 3.) *Come and let us go up to the House of the Lord*; this is matter of great Joy.

2. From the *Unity* and *Concord* of the Church of God at that time, in matters of *Worship* and *Religion*. *Jerusalem* was *Conjuncta sibi pariter*, Vers. 3. *at unity with it self*. The *Jebusites* were now driven out, and the people of God were of *one heart and mind*. They had not *divided Churches*, and *Worship*, and *Worshippers*, as it fell out afterward when the *Kingdom was divided*, but they could all joyn together in the same service. Here was *Uniformity* without an *Act*. *Thither the Tribes went up, even the Tribes of the Lord, unto the Testimony of Israel, to give thanks unto the Name of the Lord*, Vers. 4. All the *Tribes* went up thither, according to God's own *appointment*. This was *their* happiness, and O that it might be *ours*? As long as one is for *Paul*, another for *Apollos*, and a third for *Cephas*, it must needs make a *Rupture* in the Church, and the dividing into *parcels* is the weakning of the *whole*. By reason of which, many are left in the case of which *Melanchthon* once complained, *Quos fugiamus habemus, quos sequamur non intelligimus*; they know whom to *avoid*, but scarce whom to *follow*. God Almighty pour down a Spirit of *Peace* and

2 Sam. 5. 7.

Deut. 12. 9.

*and Love* amongſt us, that if we cannot come fully up to the *Primitive* temper of *minding* and *ſpeaking* all the ſame things, yet at leaſt ſmall differences in *Judgment*, may not (being heightned with *animoſities*) make eternal breaches in the *Affections* of Chriſtians.

3. From the due *Adminiſtration of Juſtice* in that Religious City, Verſ. 5. *There were ſet Thrones of Judgment, the Thrones of the houſe of* David. *Juſtice* and *Religion*, *Piety* and *Policy*, went here hand in hand. And this is matter of great *Joy*, when *Moſes* and *Aaron* go out and in together; *Moſes Aaron's hand*, and *Aaron Moſes mouth*. Theſe two, I mean, *Juſtice* and *Religion*, are the two *Pillars* upon which the *Fabrique* of a *Kingdom* ſtands; and therefore the *Sampſons of Sedition* do uſually ſet their ſhoulders to both of them at once. Though indeed, the fall of *either of them* makes way to the Ruin of *the other*; pull down *one*, and you pull down *both*: Theſe two (as they ſtand oppoſed to the *Flouds of Belial*, on the right hand and on the left,) are like the *Banks* of a great River; no ſooner beat down, or over-born, but in comes a whole *Sea of Atheiſm*, Hereſie, Violence, and Injury, to the utter Ruin and Deſolation both of Church and State. Exod. 4. 16.

And ſo much for *David's Joy*; next we come to his *Devotion*. He firſt exhorts others to pray, *Pray for the Peace of Jeruſalem*; and then he prays himſelf, and withal preſcribes them a Form, or Method of Prayer to this purpoſe; *Peace be within thy Walls, and proſperity within thy Pallaces*. I am to meddle with nothing but the *Exhortation*, and there you have

1. A Duty enjoyned, *Pray.*
2. The Bleſſing to be prayed for, *Peace.*
3. The ſpecification of this Peace, *The Peace of Jeruſalem.*

And ſo we have three things to inſiſt upon; Here is *Peace*, the choiſeſt earthly Bleſſing; here is the *Peace of Jeruſalem*, the choiſeſt earthly Peace; and here is *Prayer* the choiſeſt heavenly Means to procure it: *Pray for the Peace of Jeruſalem.*

Now in handling of theſe, I ſhall

1. Speak a word or two for the *Explication* of the Text.

2. A word to each *Branch* in particular; and ſo ſhut up all with a ſhort *Application.*

1. *Jeruſalem* muſt be taken here in a twofold *Capacity.* 'Tis a trite Obſervation, and I ſhall but touch it. As it was (now that the Ark was brought thither, and placed in the *Tabernacle* that *David* had pitched for it) the place of Gods Worſhip, *The place he had choſen out of all the Tribes to put his Name there*; as it had the *Tabernacle, and Oracles of God, the Ordinances and Divine Service*, Heb. 9. 1. ſo it muſt be taken for the *Church. Thither the Tribes went up, the Tribes of the Lord, unto the Teſtimony of Iſrael*, i. e. to the *Ark of the Covenant*, which contained the *Teſtimony of Gods preſence* with the *Iſraelites*, *Exod.* 25. 21, 22. But then as it was the *Metropolis* of the Kingdom, and had the *Thrones of Judgment*, where publique *Juſtice* was adminiſtred to the *Nation*, verſ. 5. ſo it muſt be taken for the *State.* Joyn both together, and to pray for the *Peace of Jeruſalem*, is, to pray for the *Peace* both of *Church* and *State* in which we live.

2 Sam. 6. 17.

2. *Peace*

2. *Peace* in the *Hebrew Idiome* is uſually taken for all manner of *Proſperity*. And this is an *Obſervation* as common as their Vulgar *Salutation*, *Peace be unto you*, which is equivalent to that of ours, *I wiſh you all happineſs*. Peace being ſuch a *voluminous Bleſſing*, that it contains all other bleſſings (as it were) in its belly. And hereupon they uſed the word upon all occaſions, inſomuch, that it is ſometimes put, by a *Catachreſis*, to ſignifie the *proſperous ſucceſs* even of *Warr* it ſelf. So 2 *Sam.* 11. 7. *David* demanded of *Uriah*, How *Joab* did, and how the People did, ולשלום המלחמה, and *Concerning the Peace of the Warr*, that is (as our *Tranſlators* render it) *How the Warr proſpered*. But here the *Bleſſing of Peace* muſt keep correſpondence with the ſubject of it under its twofold notion, *viz.* *Jeruſalem* as referred both to the *Church* and *State*. *The Peace of Jeruſalem* under the firſt ſenſe, is the publique tranquillity and quiet State of the *Church*, when it is not rent by *Schiſms* and *Hereſies* within, nor torn in pieces by *Perſecuters* and *Tyrants* without. *The Peace of Jeruſalem* under the ſecond ſenſe, is the tranquillity of the *Weal-Publique*, when it is free from *inteſtine broyls*, and *civil commotions* at home; and from *forrain Invaſions* and *Warrs* abroad.

3. It will not be amiſs to take notice of a twofold *Elegancy* in the *Text* it ſelf; which carries in its own boſom a *ſecret*, but *ſerious* Invitation to this Excellent duty.

1. *Jeruſalem* (whoſe peace we are exhorted to pray for) doth ſignifie *The Viſion of Peace*. At firſt it was called only *Salem*, *Peace*, *Melchiſedech* King of *Salem*, that is, King of *Peace*; *Heb.* 7. 2. But afterward,

Gen. 22. 14. ward, when *Abrahams* יראה (*jireh*) was prefixed to *Melchiſedechs Salem*, it became *Jeruſalem*, *a Viſion of Peace*. And ſo the Text runs thus, *Pray for the Peace of the Viſion of Peace*. Bleſſed be God, our *Jeruſalem* is now become a *Viſion of Peace* again: it hath been an *Aceldama*, a field of Bloud, a *Viſion of Diviſion* and Confuſion; but now it is *a Viſion of Peace*; we *ſee* it, and bleſs God for it. O then, *Pray for the peace of this Viſion of Peace*; that is, Pray for the *Continuance* of it, that it may be long, and ever ſo. *And curſed be he that riſeth up again to build* Jericho; who ever he be that *takes the Sword to that intent, let him periſh by the Sword*. That's the firſt *Elegancy*, and ſo farr we can trace it in our own *Language*, *Pray for the Peace of the Viſion of Peace*.

2. But the other *Elegancy* lies deeper in the Native words of the Text, and is not renderable in another *Tongue*. Each word in the Original doth, as it were, *Ecsho* to his fellow in ſuch a delightful *Paronomaſia*, that a learned man affirms, There is ſcarſe ſuch another piece of *Rhetorique* in the whole *Scripture*, שאלו שלום ירושלם. Methinks the *elegancy* of the words do (as it were) beſpeak the *excellency* of the Bleſſing, *Jeruſalems Peace*; and the *excellency* of the Duty, of *Praying* for it. And ſo I come now from the Explication in General, to the Particulars of my Text; *Pray*, and *Pray for Peace*, and for this Peace eſpecially, the *Peace of Jeruſalem*.

1. *Pray*. *The effectual fervent Prayer of a Righteous man availeth much*, ſaith Saint *James*, ch. 5. 16. And the Apoſtle in that place ſhews us the ſoveraign *vertue* and *efficacy* of Prayer; which for me to enlarge upon here, would look as if I thought I were preach-

preaching to an *Heathen Auditory*; and ſeem to intimate, that thoſe I talked to did not know it. Prayer is Ἀνάβασις τῆς νοὸς πρὸς Θεὸν, in the words of *Damaſcen*; the ſoul's climbing up by *Jacob's Ladder* into heaven, and by it we converſe chiefly with God while we are on Earth. A duty ſo *incorporated* into Chriſtianity, that *Prayer* is that to *Chriſtians*, which *breathing* is to other *creatures*. *Qui per fidem vivunt, ſpirant per preces* (ſaith one;) they that *live* by Faith, do *breathe* by Prayer; otherwiſe it is a ſign they are *dead* in ſin. It is a Chriſtians *wreſtling with God, and prevailing, Hoſ.* 12. 4. Such pious *Lips* drop *Balm* upon the Countreys and places where they live; and ſuch *healing tongues* (as *Solomon* calls them) are a *Tree of Life*, Prov. 15. 4. And when Chriſtians do thus break their *Alabaſter-boxes* to anoint their *Saviour's* feet, the ſmell of the perfume fills the houſe, and the *odours* of theſe *golden Vials aſcend up before God*, Rev. 5. 8. with 8. 4.

Now then, if God alone can give Peace, and he is the Author of it, (*I make peace, and create evil, ſaith God*, Eſa. 45. 7. and, *Thou Lord wilt ordain Peace for us*, ſaith the Church, *Iſa.* 26. 12.) then certainly *Prayer* is the great *Engine* to draw down *Peace*, to *procure* ſuch a bleſſing from Heaven, and *continue* it to us when procured. They are *praying Chriſtians*, that *pump* hard, and ſtop the *leaks*, to ſave the *Veſſel* from drowning, whileſt *prophane* ones are faſt aſleep in the midſt of a ſtorm. *What meaneſt thou (O ſleeper?) ariſe and call upon thy God*, &c.

But

But every one that *calls* is not *answered*, Prov. 1. 28. There is a *holy Art* in Prayer, which none but the truly *spiritual Christian* is acquainted withall. There must be *Fire* put to the *Incense* to make it *smoak*, and this *Fire* must come from *Heaven*. If God do not *kindle* his own *Sacrifice*, (as he did
1 King. 18. 38. *Elijah's*) it will not accepted. The great Art is to fetch fire from heaven. As the *Phœnix* (they say) by fluttering and clapping her Wings, sets her *Aromatique Nest* on fire: so should a Christian by rouzing his *Affections* inflame his *Devotions*. It is not the *talking Tongue*, but the *flaming Heart* that God regards. *To pray*, and *say ones prayers*, are two things; though they may be done both at once. Look what the difference is between a *Parrots*, and a faithful *Christians* saying of his *Creed*, and that is the difference between a *prophane* and a *pious* person's Prayers. The words may possibly be the same, but *by Faith Abel offered unto God a more excellent Sacrifice than Cain*, Heb. 11. 4. To make Prayer *effectual*, St. *James* saith it must be *fervent*; and that is reckoned by one among the four
*Drexel.* hard labours, *viz.* a *Woman* in travel, a *School-master* in the School, a *Commander* in Warre, and one that *prays* in the Church. There's many a cold, earthly-minded Petitioner, that deals by Prayer, as a child that snaps in a *Fire-lock*, and quarrels because it will not go off, when there is nothing but *Ashes in the Gun*. Their hearts are charged with *Ashes*, and they want heavenly *Affections* to drive their *Supplications* into Heaven. For want of this it may possibly be, that some complain they are not *edified*, and find fault with our Prayers,

ers, when they ſhould lay the blame upon themſelves. One and the ſame Duty may be like the *Pillar*, that conducted *Iſrael* out of *Egypt*; towards *Iſrael* a *bright flame*, towards *Egypt* a *black clowd*. But let Prayer be fervent, and what wonders will it do? Men may think, there are nearer wayes to *Peace*, than by *Prayer*; the *Arms* of the mighty, the *Counſels* of the wiſe, may do more good. But certainly, it is much to be feared, that, if *Prayer* be laid aſide, the *Men of might* will not find their *hands*, nor the *men of wiſdom* their *heads*. When *Theodoſius* fought that famous battle againſt *Eugenius*, in which the very Heavens, and Winds, and Elements aſſiſted him, St. *Auguſtine* ſaith, that, *Magis orando quàm feriendo pugnavit*; He *prayed* more than he *fought*: *Eliſha's* Prayers did the King of *Syria* more miſchief, than the *King of Iſrael's* Sword; and *Hezekiah's* Prayers defeated *Senacherib's* whole Army. *Moſes* upon the Mount did more againſt *Amalek*, than *Joſhua* in the Field; *he held up his Hands and Iſrael prevailed*. He held them up, not to *fight*, but to *pray*; *Et de hoſtibus quos non contigerat, triumphabat*, ſaith St. *Ambroſe*, And he triumphed over thoſe Enemies, which he never touched. When *Simon Magus* pretended to fly to Heaven (as the ſtory goes) St. *Peter* ſent a Volley of Prayers after him, and fetched him down again; making it appear (as the ſame *Father* hath it) that, *Oratio longiùs vulnerat quàm Sagitta*; *Prayer* will do execution further than an *Arrow*. The thundering Legion in *Antoninus* his Army did more by their *Prayer*, than all the

Exod. 14. 20.

Pſal. 76. 5.

*De Civ. Dei. lib. 5. cap. 26.*

2 King. 6. 12. 18. 20.

2 Chron. 32. 20, 21.

Exod. 17. 11.

*Amb. Offic. lib. 3. cap. 1.*

Army could do by their *valour*; they prayed down Water from Heaven for the Souldiers to drink when they were all ready to perish for thirst. And holy *Bernard* professed, that, in every thing he undertook, *magis fidebat Orationi, quàm Industriæ propriæ*, he trusted more to Prayer, than to his own endeavour. Well then, *Pray*, that's the first thing; it is an *excellent Duty*.

*Gosfrid. in vitâ Bern.*

2. And pray for *Peace*, 'tis an *excellent Blessing*; a blessing worth your praying for. *The Lord will bless his people with Peace*, saith the Psalmist, *Psal.* 29. 11. that's laid down as a choise blessing there. *Hezekiah* preferred *Peace and Truth* before all other blessings whatsoever. Beside, it shews a peaceable *temper* of spirit, which should be in all the Children of God. How many Injunctions have we in Scripture, to *follow peace*, and *make peace*, and *love peace*, and *seek peace*; to leave no stone unturned for peace? And the *Lord of Peace give you Peace always, by all means*, saith the *Apostle*, 2 Thes. 3. 16. How affectionately doth the Holy man pray for Peace there? *Salamanders* may love to live in the *Fire*: and there are some *fiery spirits*, that can live best in the *Flames* of Dissention. But remember (Christians) *Our God is the God of Peace*; our Mediatour is the *Prince of Peace*, our Gospel is the *Gospel of Peace*; and therefore our Hearts, Lives, Lips, our practises and devotions, should all breathe Peace.

Heb. 12. 14.
Jam. 3. 18.
Zech. 8. 19.
1 Pet 3. 11.

Heb. 13. 20.
Isa. 9. 6.
Eph. 6. 15.

Of all others, *Ministers* especially should be frequent in this blessed *Duty*, for this blessed *Gift*. Let me speak a word or two, to those of mine own

own *Tribe*. We are, or ſhould be, both men of *Peace*, and men of *Prayers*. *Preces ſunt arma ſacerdotis*, Prayers are *Clergy-mens* Swords. Our Weapons are *Prayers*, and our Meſſage is *Peace*. Let me then for *Jeruſalems* ſake requeſt two or three things of you. *Ambroſe.*

1. Let all that are in this Sacred Office *ſtudy Peace*, and *preach Peace*, and *practiſe Peace*; which we can never do, unleſs we ſtudy, and preach, and practiſe *Obedience*. Never more then, let the *Alarum* be ſounded out of the *Pulpit*, nor *Fire-balls* thrown out of this *Mount*, where God loves to be heard in *a ſoft ſtill voyce*. They forgat their *Errand* much, and were indeed the *Wens* and *Blemiſhes* of the holy Function, who did *preach Swords*, and *pray Granado's*, and curſe *Meroz*, and *lift up their voyces* (too well) *like a Trumpet*; thundring *Anathema's*, and calling for *fire from Heaven* againſt all Diſſenters, as confidently as if they had all been gotten into the *infallible Chair*. It was the breath of theſe *ſons of Thunder*, theſe *fighting Preachers*, that (like a pair of *Bellows*) blew up the *Flames* of our civil Diſſentions to ſo great a height; and their hands threw on freſh *Fewel* every Sermon, for fear it ſhould go out too ſoon. We may ſee by the *Foot-ſteps* of theſe *men of Warr*, I mean, the Ruins and Deſolations that they have left in the Land, that theirs were not *the beautiful Feet of thoſe that did preach the Goſpel of Peace*, Rom. 10. 15. 1 King. 19. 12, 13.

2. Let not the *Pulpit* be made a *Stage*, to vent any Man's *Feers* or revilings on. Will a *Sarcasm* do our work? or, are a few *Satyrical* flashes, or *Jerks of Wit* likely to heal our Breaches? or, would you keep them open for ever? Men of this Temper and Mettal do pour *Vinegar* instead of *Oyl* into our Wounds, and carry *Mortar* to the *Tower of Babel*, whilst they would be thought to be repairing the *Breaches of Sion*. A witty *Jesuite* in a Poem doth thus bewail the distempers of Christendom; *Scommata ludit Alter in alterum, & ridetur Alter ab altero, Veritas falsis petitur duellis, Jam Calamus gladio mutatur, pagina peltis.* They begin (saith he) with *Scoffs*, and end with *Cuffs*; the *Pen* grows up into a *Sword*, and the *Paper* to a *Buckler*; the Warre begins in the *Pulpit*, which must be ended in the *Field*. And the misery of all is, *Christians* doe not only *call* each other *Names*, but cut each others *Throats* for Christ's sake; as if the Great Commandment of, *Love one another*, were now to be expounded by, *Kill one another*. Kick down these unworthy passions out of the Pulpit. And if I can be but heard in this, then I should make bold to beg a third thing, *viz.*

*Eman. Thesaur. Poemat.*

3. Let not *prejudice*, or *humor*, or *discontent*, or *desire to please* a prejudiced Party, keep any persons at a distance, whose Consciences would otherwise be content to close. I speak not of all: but some such there are, whose *Passions* were they but once down, their *Scruples* would be much abated; and *Conscience* might be satisfied, if *Contention*

*tention* were away. It is for want of *Chriſtian Charity*, that men are ready to catch up a *Sword* to cut every little *knot*, which a gentle *touch of Love* would eaſily *unty*. Let none be offended; my only aim is to leave the *Impreſſions* of this bleſſed word, *Peace*, as deep as I can, upon all your *Hearts*. And it was an Argument how much that great man *Gregory Nazianzen* was affected with it, when, in the midſt of the *Tumults* that were raiſed at *Conſtantinople* about him, he cryed out, God forbid that there ſhould be any *Quarrels* or *Diſſentions* raiſed in the Church for my ſake; If it be for me that this *Tempeſt* is raiſed, *Tollite, & mittite me in Mare*, Throw me into Sea that the ſtorm may ceaſe. And let me commend to you the practice of a late Reverend *Divine* of our own Church, Dr. *Steward*, who dying in *France*, would have nothing written on his *Tombe* but this, *Quòd vivens aſſiduè oravit pro pace Eccleſiæ.* A *Monument* (I take it) of greater Honour, than any that could be faſtened on the Tombes of *Julius Cæſar*, or *Alexander* the Great, or any of the World's *Warriours*, He lived (and dyed) Praying for the Peace of the Church; which minds me of my third Particular, *The ſpecification* of this Peace, *viz.*

*Ruffin. hiſt. Eccleſ. lib. 2. c. 9.*

3. The *Peace of Jeruſalem. Private* Peace is lovely, but *publique* Peace much more. It is good to have Peace in a *Family*, but much better in a *Kingdom*. And indeed, our private Peace is bottomed on the publique Peace. Our *Country* is the *Ship*, and we the *Paſſengers*; if the Ship daſh

againſt a *Rock*, we muſt not look that either our Perſons, Eſtates, or Religion, will eſcape without *wrack*. And then the Peace of Church and State is involved, and incircled one in another, like *Ezekiel's Viſion*; there is a *Wheel* within a *Wheel*; they move one in another, and one with another; ſo, that if you diſturb the Peace of one, you *deſtroy* the Peace of both.

1. If you pull down the *Gates of Sion*, the *Wall of Jeruſalem* will fall after it. It was the grand *Policy* of the late *Anti-monarchical Faction*, to ſecure their own *Intereſts* by laying *Sion* in the duſt. No ſuch way (they thought) to keep the *Swine* out of their own *Incloſures*, as to turn them all into the *Lord's Vineyard*. And becauſe the *Height of Sion* ſtood principally in their Light, they cryed out with the *Children of Edom in the day of Jeruſalems* diſtreſs, *Down with it, Down with it, even to the Ground*. But God hath turned the *Wiſdom* of thoſe *Achitophels* into *Fooliſhneſs*; and others (if they pleaſe) may now learn from them, *That the Peace of Jeruſalem is centred in the Peace and Proſperity of Sion.*

Pſal. 137. 7.

2. And as the *Temple* muſt not be pulled down to build the *Town-wall*: ſo on the other ſide, *Jeruſalems Walls* muſt not be demoliſhed, under a pretence of *repairing the Temple*. King *Jeſus*, never intended ſuch a *Fanatical fifth-Monarchy*, as to deſtroy the *Kingdoms of the Earth*, to make way for the ſetting up of *His*; but took

took care ſo to have his own *Rents* paid him, that nothing which is *Cæſar's Right* might be taken from him. *Render to Cæſar the things* Mat. 22.21. *that are Cæſar's, and to God the things that are God's*: So that, whoever they are, that part what God hath joyned together, diſturbing the *Peace of the Church*, whileſt they would ſeem ſolicitous for the *Peace of the State*; or diſturbing the *Peace of the State*, whileſt they pretend to be endeavouring the *Peace of the Church*, they are but *Troublers of Iſrael*, though they would be thought to pray for the *Peace of Jeruſalem.*

And now but a few words more to ſet the *Doctrine* on, and make it *practical.* Since *Jeruſalems Peace* is ſo great a bleſſing, and *Prayer* ſo powerful a means for the continuance of it, That we may not pray in vain, let us obſerve theſe few Rules.

1. Do not pray for the continuance of your Peace for *ſinful ends*: O do not pray for Peace to *conſume it on your Luſts*, leſt ye ask and not receive. *Ye ask and receive not, becauſe ye ask amiſs, that ye may conſume it on your Luſts*, Jam. 4 3. I am afraid, that many pray for Peace upon no other account, but that they may *grow rich*, wax *fat* and *wanton*, and ſinne the more ſecurely: That they may have Peace; What to do? Why, *To walk after the ſtubbarneſs of their Hearts*,

*Hearts, and to add drunkenneſs to thirſt*, Deut. 29. 19. Thus doe men *proclaim Warre* againſt Heaven, even while they are *Petitioning* Heaven for Peace. Whereas the great work of a Chriſtian is to improve *temporal* peace to *ſpiritual* advantages; and, in a time of Peace, to make ſure of that *Peace*, which was made for us *through the Blood of the Croſs*. The *Jews* uſual Salutation was, *Peace be unto you*; but the *Apoſtles* Salutation is, *Grace and Peace*. Let us pray for, not a bare *Jewiſh Peace* without grace, but an *Apoſtolical Peace*, with grace annexed unto it. If we could but make a *Match* betwixt theſe two, *Grace and Peace*, we were the happieſt people in the world.

Col. 1. 20.

Biſh. Davenant on Col. 1. 2.

2. *Act* in your ſeveral Stations for Peace, as well as *Pray* for Peace: Chriſtians ſhould be εἰρηνοποιοί, *Peace-makers* as well as *Peace-wiſhers*. *Bleſſed are the Peace-makers, for they ſhall be called the Children of God.* And *the fruit of Righteouſneſs is ſown in Peace*; τοῖς ποιοῦσιν εἰρήνην, *of them that make Peace*, Jam. 3. 18. Alas! How many have been *Praying for Peace*, when they have been *making of bate*, and blowing the *Trumpet of Warr*; at the ſame time when they have been *Praying for Peace?* And when with their Lips they have cryed out, *Peace, Peace*, the Prophet's character was but too fitly appliable to them, *The way of Peace they have not known.* They had the *words* of Peace, but not the *way* of Peace. Let us have

Mat. 5. 9.

*both*

*both*, or we were as good have *neither*. *Live* in peace (ſaith the Apoſtle) *and the God of Peace ſhall be with you*, 2 Cor. 13. 11.

3. Be ſure to keep up a *continual Warr* with your ſins, as ever you do expect a *continuance of your Peace*. Sin is the grand *Troubler of Iſrael*, the great *Diſturber* of all our peace, External, Internal, and Eternal. Theſe *Luſts* of ours are great *Fighters*, great *Warriours*, if you will believe St. *Peter*, 1 Pet. 2. 11. *Dearly Beloved, I beſeech you as Strangers and Pilgrims, abſtain from fleſhly Luſts, which warr againſt the Soul.* They warr againſt the *ſoul*, but they warr againſt the *State*, and the *Kingdom* too. *Is it Peace, Jehu?* (ſaid *Joram*, 2 King. 9. 22.) But ſee his anſwer; *What Peace, ſo long as the Whoredoms of thy Mother Jezebel, and her Witchcrafts are ſo many?* It is indeed the wonderful mercy of God (conſidering the groſs *Abominations*, *Prophaneneſs*, and *Impieties* that the Land groans under) that we have any peace at all. Do we live like a *People* that have been lately *Redeemed*, and ſo *miraculouſly redeemed*, that the World ſtands amazed at it? Do we behave our ſelves like a People that have *ſeen miracles*, that have ſeen the *Red-Sea* dryed up, and the *Egyptians* drowned, and have our ſelves gone through on *dry foot?* Or rather, are we not like thoſe *Iſraelites*, who were no ſooner out of the *Red-Sea*,

but they forgat that ever they were in, and fell to tempting of God afreſh, *and ſinned yet more, and believed not his wondrous works.* The *Trojans* when they thought the *Grecians* were gone home, were all *drunk for joy*; and that ſame night the *Grecians* came back again; and cut all their *throats.* Let us fear, leſt God find out, if not the ſame, yet *new ſcourges* for us, if we continue ſtill in our *old ſins*, or add *new* ſins to thoſe *old* ones. And may we not fear it, when, inſtead of the *old*, we have a *new* Generation of *Atheiſts* riſen up? (*Out of the Serpents Root, is come forth a Cockatrice*, Iſa. 14. 29. and *what can the fruit of it be, but a fiery flying Serpent?*) Men, that that when they *ſwear* do now and then call themſelves *Chriſtians*, and when they *pray*, do uſually deſire God to *damn them*; but when they are *ſerious*, do queſtion whether there be any ſuch thing as *Damnation* at all, any *Reſurrection of the Body, or Life Everlaſting*; and you may be ſure they live accordingly. The *Sadduces* are put to ſilence, and lo, the *Epicureans* take their turn againſt the Word of God, and the Apoſtolical Doctrin. *Italian ſpirits* right, who think, A *Chriſtian* and a *Fool* are *terms convertible.* And what is the difference betwixt a *ſeduced Quaker*, that would ſerve God if he *could tell how*; and a *prophane Epicure*, that is ſatisfied *how* he ought to ſerve God, but *will not?* O kill this Atheiſm, theſe groſs

Pſal. 78. 17. & 106. 13, 14.

*Invadunt urbem, ſomno, vinoque ſepultam.*

Mat. 12. 34.

Act. 17. 18.

groſs Abominations, that will elſe undoubtedly be the *Diſturbers* of our Peace.

4. And laſtly, In all our Prayers for *Jeruſalems* Peace, there are four things in this *Pſalm*, that muſt not be forgotten.

1. Forget not the *Throne of David.* Pray heartily for his *Majeſty*, that his *Crown* may flouriſh on his *Head*, that his *Sword* may proſper in his *Hand*, having *Charles the Great's Motto* upon it, *Carolus Cuſtos decem præceptorum*, *Charles* Lord Keeper of the Ten Commandements. *Our* Life is bound up in the *King's* Life, our *Peace* in his *Peace.* And therefore let not any *uncircumciſed Lips* pray ſo for the *King*, as ſome *Male-contents* did heretofore, whoſe very *Prayers* for him were very *Libels* againſt him. Which being ſo worded, that the Law might not ſpell *Treaſon* out of them, were *poured into the Ears of the People*, under a pretence of *offering them up to God.* Whether *God heard* ſuch Prayers or no, it mattered not, they were ſure *the People did*; and it was from that *great Idol* they principally expected an anſwer to their *Petitions.* Let me ſhew you *a more excellent way* out of *Tertullian*, who gives us the ſubſtance of the *Primitive Chriſtians* Prayers, even for *Heathen Emperours*; and what would they have done, if they had had the happineſs to live under *Chriſtian Kings?* They did pray, for them, *Vitam prolixam*, *Imperium ſecurum*,

Tertul. Apolog. cap. 30. *domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietum*; Long Life, a ſecure Government, a ſafe Houſe, valiant Armies, wiſe Counſellors, a Loyal People, a peaceable World. Not a word of *Libel* in all this; Pray, Pſal. 89. 51. let there be no more of it amongſt us. *Good Subjects* cannot endure to hear the *Foot-ſteps of the Lord's Anointed ſlandered*, and *good Chriſtians* ſhould not make *Religion* a Cloak for *Diſloyalty*.

2. Forget not the *Seats of Judgment*, that they may be filled up ſucceſſively, with faithful, couragious, conſcientious, *Magiſtrates*; ſuch Exod. 18. 21. as *fear God*, *men of Truth*, *hating Covetouſneſs*; Amos 5. 24. that *Judgment may run down as Waters, and Righteouſneſs as a mighty ſtream*. My Lord; it would be preſumption in me, to undertake to teach your *Lordſhip your Duty*, which (I doubt not) you know, and practiſe, better than I can teach you; but I would willingly teach the *People their Duties* to you; of which, Prayer for you is not the leaſt. The Apoſtle wills, that *Prayers and ſupplications be made for Kings, and for all that are in Authority*, 1 Tim. 2. 2. And as we are to ſubmit our ſelves to the *King as Supreme*, (I wonder how that Title came to give offence,) ſo likewiſe unto *Governours that are ſent by him, for the puniſhment of evil Doers, and for the praiſe of them that do well*, 1 Pet. 2. 14. As therefore our Saviour tells his Diſciples, Luk. 10. 16. *He that deſpiſeth*

*deſpiſeth you deſpiſeth me*, becauſe they had their Commiſſion from him: ſo by the ſame Reaſon, he that deſpiſeth you, *deſpiſeth him that ſent you*, that is, his *Majeſty*. Pray then for the *Magiſtrates*. Pray for the *Judges*, that God would aſſiſt them, and give them a meaſure of his Spirit proportionable to their work.

3. Forget not the *Teſtimony of Iſrael*; that is, the *Church*. And what can we pray for in her behalf more ſeaſonably, than, That God would *heal all our Breaches*, and *unite*, if not all our *Heads*, yet all our *Hearts*, and fill up every *Candleſtick* that is empty with *burning and ſhining Lights*; and let his People have evermore *Paſtors after his own Heart*, ſuch as may be *Patterns of holineſs* in their Lives, as well as *Preachers of Truth* in their Doctrine.

4. Laſt of all, Forget not the *Tribes of Jacob*; Pray for them, the whole Body of the People, that they may be,

1. *Unanimous*; not any longer divided in *principles* and *practices*, in hearts and affections, but all as *one man* ſtanding up in the Cauſe of God and the King.

2. *Religious*; that *Prophaneneſs* may not put forth her *Horns* in the Land, now the *Horns of Rebellion* are pulled in; but that we may be unto God a *Kingdom of Prieſts*, *a holy Nation*, Exod. 19. 6.

Prov. 24. 21. 3. *Loyal*; *fearing God and the King, and not medling with thoſe that are given to change*; Not tempted by the *ſmooth words*, and *flattering kiſſes* of a diſloyal *Abſalom*, nor encouraged by the *Trumpet* of a *Rebellious ſon of Bichri* to turn again unto *Folly*. And then to this which hath been ſpoken, I need add no more, but only the words of the Pſalmiſt, *Happy is that People that is in ſuch a caſe, yea happy is that People whoſe God is the Lord*, Pſal. 144. 15.

---

*FINIS.*

---